Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, AUGUST 8, 1829. NO. 32.

ORIGINAL POETRY.

[For the Christian Register.]

CHRIST CALMS THE TEMPEST.

'And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and woke him, saying, Lord save us; we perish. Then he arose, and rebuked the winds and the sea; and there was a great calm.'—*Matthew* viii. 24, 25.

The ocean waves are dashing high,
The thunders loudly roar,
The vivid lightnings rend the sky,
And blaze along the shore.

Upon the heaving billows dark,
A storm-toss'd vessel rides;
The gale drives swiftly on the bark,
The billows dash her sides.

And all on board are fill'd with dread,
Save one who lies asleep;
For tempests lower above their head,
Below them foams the deep.

That sleeper's rest, fear's voice awoke;
The bark began to fill—
He rose, and to the tempest spoke,
He bade the winds 'be still.'

The winds shrink back beneath his eye,
They may no longer rave,
The clouds are scattered from the sky,
Still'd is the storm and wave.

And will not man obey his voice,
Whom winds and sea obey?
Oh! let us make that only choice,
Which leads to endless day.—R. C. W.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

ON RELIGIOUS EDUCATION.

As a field for the exertion of the active philanthropist, there is none more extensive than that which is presented by the subject of Religious Education. To assist in relieving the spiritual wants of our fellow men, and elevating the standard of religion and morality in society, is alike the highest duty and the most exalted privilege of every individual in the community. It is a duty arising out of the existence of those wants, and the corresponding desire in our natures to afford the relief which is in our power. It is a privilege, because few are so humble that they do not possess in some form or other the power of being fellow laborers with God in this glorious employment.

The idea, that it is the exclusive work of a body of men set apart for that purpose, we feel to be not only one of pernicious tendency, but unworthy of man as a child of God, and especially as a disciple of Jesus Christ. As the state of things is, and ever has been hitherto, we can see no foundation at all for this idea of a monopoly. We might as well talk of a monopoly in goodness itself. We would be very far from undervaluing the labors of the clergy. We doubt not the importance of their sphere of duty; but it is one in which alone and unassisted, little or nothing can be accomplished. We are thrown together in society, for the improvement and advancement of each other. The welfare of each individual is bound up in the welfare of those that are around him. In this infant school of our being, we believe that he who has taken two steps in his moral progress, may be a guide and a leader to him who has taken but one.

The ultimate object of religious education in its largest and most extensive sense, is the unfolding and directing of the whole spiritual nature of man, with its infinite capacities and ever reaching desires; not of man considered merely in relation to this world, but man regarded as an immortal soul, capable of rising far above the elements of this earthly discipline and glory into other and higher states of existence.

The point at which he is directed to aim, is, it is true, infinitely distant, it is to be perfect, even as our Father in heaven is perfect, something more than a mere relative perfection, something more than a conformity to the state of things he is in. It is nothing short of that absolute perfection which exists only in the eternal and infinite deity. We should call that man relatively perfect, who lived according to the best of his knowledge of the rule of right, but it is evident a perfection such as this may exist in all the numberless varieties of human character. Man is accountable for something far beyond this. It is what the lowest being on the face of the earth may have in common with the highest. It does not imply the important idea of progress and advancement. Nay more, for man to be stationary at this point is an utter impossibility. There is a power within him which will always carry him beyond it. It is in human nature to seek for new trials, and to gather from them new knowledge, and it must be through these trials, and by this knowledge that we can ever expect to make any considerable progress.

Now it is the purpose of all religious teaching to prepare the mind for these trials, these successive states of its discipline, in other words to remove the obstructions to its own natural advancement, for it is a truth on which we would insist, that human nature cannot and will not remain stationary. Man never has been and never will be entirely without employment. If the high road of virtue is not cleared before him, he will turn aside for happiness, and there continue in his vain and fruitless search, till some severe and painful discipline shall bring him back to the point from which he set out.

From this then we obtain an important view of the duty of a religious teacher. It is to produce and maintain as far as possible, a perfect freedom in each individual mind with which he comes in contact—it is in short to assist it in preserving the right channel, that mind must have within itself its own expanding and elevating power; that is, something which in strictness of language, another mind cannot give. It is this freedom, we conceive, which lies at the foundation of all that is sublime in human conduct, all that bears the impress and image of the Divinity.

Such being the view we would take of religious education in general, let us consider the principles it involves, in their particular application to the minds of the young. And here, there is so much depending on the first impressions which the child receives in regard to religious truth, that we cannot easily over-estimate the importance of a right commencement. This, it is evident, is the most important point in the whole formation of human character. If direction and assistance be needed any where, they are necessary here. For from the natural and necessary activity of the mind, and the thousand temptations with which it is surrounded, if it be not directed aright, there is a strong presumption that it will be directed wrong. From the moment that the moral nature first starts forth into life and activity, the struggle commences between the animal and the spiritual man. From that moment there is a tendency in the former to exclusive indulgence, and that tendency can only be checked by a careful developement of the higher principles in our nature, so that the former may be subdued and brought completely into subjection. It is this subjection, we believe, which is necessary to the attainment of any thing like real and lasting happiness.

That the difficulty of accomplishing this increases with age, needs not to be dwelt upon. It is true that repentance and conversion are possible, but they are attended with difficulties, which are not easy to be removed. The change which they imply, is a hard and painful struggle, and there is danger that it will throw a gloom over our views of religion which years cannot remove. It is not the natural growth of the intellectual and moral man. The plant which is transported from shade to sunshine must wither before it can flourish. It is precisely the same with him who has strayed from the path of duty. He can hardly recover the moral stregth and beauty of one, whose first impressions were of God and eternity, and who has dwelt from his infancy in the light of the countenance of the infinite Father.

There is another view of this subject which seems no less important, and which arises from the actual and positive value of each moment of existence and the consequent loss attending its neglect. If there be any foundation for the common doctrine of the progressive nature of man, then every moment of his existence here as a moral being, is a moment of infinite value. So long therefore as the Religious Education of a child is neglected, so great must be of necessity the actual loss in his moral progress, which can never be made up. To him who has been the instrument of injuring the virtue of another, there can be no thought more alarming; but there is none more consoling, more encouraging to one who is conscious of a single intentional act to make a fellow being eternally wiser, better and happier. For whenever in the whole of his future existence, truth and goodness shall prevail in their glory and power, there shall the blessed influence which he has exerted go up as a memorial before God.

From these views we can have but little doubt, that as soon as the moral nature of a child begins to unfold itself, the work of Religious Education should be commenced.—This is essential to meet the growing wants of its nature. When the mind is able to grasp the idea of an infinite Father, we believe nothing but that idea will at all satisfy it. We would have it so presented therefore, that it may enter into that mind upon its first opening, that the whole soul may be filled by it, and thus enabled to raise itself into the glorious light of the liberty of a child of God.

They who are entrusted with the care of this Religious Education, need not be reminded that they have a high and exalted trust. There is put into their hands the germ of an immortal and spiritual being, a soul of infinite capacities, a mind susceptible of infinite enlargement. It is for them to give it its first direction on a journey which is never to end. The happiness of thousands with whom that being is to be connected hereafter, is in some measure depending on that first impression. Such is the discipline which God has seen fit to place us in.

These remarks which we are aware have been in themselves common-place, are yet we trust, not without interest, from their intimate connection with the subject of Infant and Sabbath schools. The interest which has lately been manifested in these institutions, is to be regarded as the harbinger of a better state of things, than any which has preceded. The moral and religious influence which they are calculated to exert on the character of succeeding generations is not to be estimated lightly. We trust that from the exertions that are now making in this good cause of religious education, there will come forth those who shall love God and love one another with a purer and more ardent love,—men of a stronger faith, a more active benevolence, and a deeper piety.

But it is not in their direct influence alone that we rejoice. It is a truth which ought not for a moment to be lost sight of, that in giving this assistance to others, to any considerable extent, we must assist and carry forward ourselves. The same great principle of benevolence which is active in leading an individual to interest himself in a sabbath school, is acquiring to itself new strength and building up that individual's own nature. This influence on the mind of a teacher is almost incalculable. We believe there are not a few, who now perceive something of the full glory and beauty of religion, who can say from the bottom of their hearts, that until they saw its operation in the mind of a little child, the one half was not known to them.

We trust that these institutions will have a wider influence still, that throughout the whole community, there will be an increasing demand for a more elevated standard of morality, and more exalting views of religious truth, both in the public assembly and in the domestic circle, for we are fully persuaded that this state of things cannot long continue, when the same simple elements of spiritual food, which are given to men from the pulpit, are given to the babes of an Infant School.

[For the Christian Register.]

THE SABBATH.

Mr. Editor,—It seems to me that there is a tendency in some who have written on this subject, to undervalue the authority which the institution of the sabbath derives from *scripture*. I would not advocate the observance of this institution solely on the ground of 'utility,' because I believe it rests on a *firmer* foundation. I believe that one day in seven as a day of sacred rest, was instituted at the creation. We read in the second chapter of Genesis, that God "rested on the seventh day from all the work which he had made. God blessed the seventh day, and sanctified it.'

As man is a moral and religious being, and made for religious improvement, it is perfectly reasonable that a day should have been set apart for sacred purposes. And our reason is supported by scripture. Moses speaks of the sabbath as a divine institution before the law was given on Mount Sinai. When the manna was miraculously provided for the support of the Israelites in the wilderness, the people were required to gather twice as much on the sixth day as on any other, because the seventh was the sabbath. (See the 16th chap. of Exodus.) At length the plain command is given, 'Remember the sabbath day to keep it holy.' Man in imitation of his Maker was required to rest on this day. It was his duty to withdraw from his worldly occupations, and to regard the day as appropriated to the worship and service of God.

It will be admitted by all that the *Jews* were required to observe the sabbath as a sacred day. Now I would ask if Christ came to do away the sabbath? Did not the same reasons exist for keeping holy one day in seven during the time of our saviour and the apostles, as ever existed? If it was the will of Heaven that one day in seven should be devoted to the worship of God at one time, we are to believe that it is the will of Heaven that this should be done at all times, unless the reasons for it no longer exist. But the reasons for it *do* exist. Mankind at the time of our saviour needed a particular day for religious purposes as much as they ever did at any period of the world; and they *now* require the same. Christ says that he did not come to destroy the law or the prophets, but to fulfil. It was no his object to do away what Moses or the prophets wrote, but to supply their deficiences. What was valuable in their writings he would let remain in full force. He would relieve us from the burden of the Jewish ritual; but he would not release us from our obligations to keep sacred one day in the week. He frequently censured the Jews for their superstitious strictness in keeping the sabbath; but he did not once say that his divine institution was to be abolished. 'The sabbath,' said he, 'was made for man, and not man for the sabbath.' That is, it was appointed for their moral and religious improvement. We are to believe that the sabbath or a day of sacred rest was not merely designed for the Jews, but for *all* men. '*The sabbath was made for* MAN.'

Our saviour, to whom all power was given both in heaven and on earth, was 'Lord also of the sabbath.' He had power to change this institution from the seventh day to the first. Although we have no language of his, showing that he made such a change yet he laid the foundation of it by his resurrection on the first day of the week. The apostles, after this glorious event, met on the first day for public worship. We read in the 20th chapter of the Acts, 'upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.' There are several passages in the New Testament, from which we learn that it was the custom of the apostles to meet on this day for religious purposes. They might have received a special revelation respecting this subject, although nothing of the kind is recorded. They were the appointed interpreters of the will of Christ. And their *example* is of sufficient authority for us, as far as the particular day is concerned, without anything more. There are strong reasons why the first day should be observed rather than any other. A glorious era commenced with this particular day. The captain of our salvation rose from the dead. On this day Jesus triumphed over the grave, and brought life and immortality clearly to light.

From what has now been said, I think we may conclude, *first*, that the separation of one day in seven for religious purposes, is a divine appointment; and *secondly*, that the apostles have fixed the proper day, viz. the first day of the week.

I believe that putting the sabbath on any other foundation than that of scripture, has a bad effect on society. We may speak of the *utility* of the sabbath and of the *propriety* of observing it; but what will all this avail without something more obligatory? People in general are not fond of doing more than the scriptures require of them. If we could once make them believe, that, although the Jews were commanded to observe the sabbath, Christ has now done it away, I think much restraint would be thrown off of the conduct. Greater liberties would be taken. There would be still more traveling on the Lord's day; more parties of pleasure, and more visiting places of public resort. The views of people in general are liberal enough with regard to the sabbath. There is need that more attention be given to the duties of this day; that greater zeal be manifested in the religious observance of it; and that its obligations be more strongly felt. E. D.

[For the Christian Register.]

METHODS OF PROPAGATING RELIGIOUS OPINIONS.

[Concluded from page 121.]

The fourth method of disseminating particular religious opinions, which presents itself to our view in the present investigation, is to indoctrinate early the minds of children. Juvenile education is a subject of leading interest at the present day; and when applied to religious subjects, if not also to those which are purely literary, there is some danger that it may be greatly abused. At any rate the religious instruction of children among consistent Unitarians should be a very different thing from what it is with most rival sects.

These generally believe that the wisdom of the ancient fathers, has extracted from the scriptures certain evangelical truths, which are matters of faith, and which comprise all that ever has been, is, or ever can be essential to make men wise unto salvation; and the main object of their religious instruction of children as well as others, is to impress indelibly on their minds a conviction of the truth and value of these saving doctrines.

But *we* believe no such thing, and therefore should not adopt a corresponding practice. We teach them that all men are finite; and the first thing we have to do in the religious education of children is to excite, develope and elevate into a stedfast conviction, that germ of piety which exists in some form and degree in every human soul—the belief in a supreme being. This should be done by simple reasonings on sensible objects and phenomena. The great and instructive book of nature is to be laid open and interpreted to them. There are to be found the first principles, the real fundamentals of all religion. They should be well instructed in the principles of that Natural Theology which is sometimes *irreverently* sneered at by the mistaken champions of the peculiar doctrines of revelation, before you can consistently introduce them to the study of the scriptures. For the first lessons in relation to the bible should contain the evidences of its truth,—the proofs that it is indeed a revelation from God to men. And clearly, an established belief in the existence of God, and a knowledge of some of his attributes must precede the intelligible introduction of any evidence to establish the divine origin of the book which you would recommend as comprising the word and will of God. They must now be taught that the same divine being who had left such impressive testimonies of himself on the face of nature, as well as in their own hearts, has been pleased to confirm these impressions and more clearly to make known our relations and duty to him, in a written revelation, which has been miraculously given to mankind. The history and evidences of Christianity should then be given to them in as interesting and intelligable a form as possible,—and they be brought within the comprehension of children of very tender years. Too much pains cannot be taken on this point, to produce a thorough conviction and hearty belief in the divine authority of the New-Testament. This being established there is little more to be done on the part of the instructers, than to urge the necessity of a faithful study of the sacred book, and insist on the indispensable obligations, on the part of the learner, to exercise and manifest a cheerful and unqualified faith and obedience to all that is clearly found to be written therein. He that believes thus much has faith enough to save him, if it be an operative one; and if it be not, it would be as worthless if it extended to all the dark and disputed points of scholastic theology. Those points do not belong to juvenile education. They should make no part of the exercises of the bible class, the sabbath school, and least of all the infant school. This brief sketch of a course of religious instruction for the young, comprehends, we believe, all that Unitarian parents or instructers can consistently do in determining the future religious faith and opinions of the rising generation.

To go further and render them pledged to our own peculiar theological tenets, what is it but taking an unfair advantage of the influence which our peculiar relations to them enable us to exert, in giving them a faith founded only on prescription and authority, and in filling their minds with prejudices, which will unfit them for an impartial examination of those interesting subjects hereafter. But coming to these investigations in their riper years, with the advantages of the instruction we have recommended, and without unfounded prepossessions, if they do not prove blind and bigotted Unitarians, we have the best reason to hope that they will become rational and consistent Christians and good men, which is all we should wish.

We might remark on various other schemes which are now in vogue, for accomplishing the object contemplated in the present inquiry; such as the multiplication of religious meetings, revivals, &c.; but they are quite foreign to the genius of Unitarianism, and we should lament to see them derive any countenance from it. In our religious concerns especially, all things should be done decently and in order. The clamorous and officious zeal, the manœuvres and artifices of the bigotted partizan, which will compass sea and land to make one proselyte, are entirely uncongenial to the calm, dignified and ingenuous character which we assert for our system, and are unworthy to be employed in the concerns of religion.

Those who principally practice and encourage such extravagancies, profess to find a sanction for them in the all-absorbing necessity of man's being converted, as they term it, in order to his being saved.—Religion, they hold, is the one thing needful; that it has pleased God to impart to them true and saving views of it; and that to inculcate them on their fellow-men is a duty of such sacred and paramount obligation as to transcend all minor considerations, and to justify, under certain circumstances, a disregard of those principles of social order and kindness, which, on no other account would be pardonable. Now the falacy of this reasoning, which has often been addressed to us in substance, by those who have been reproved for the mischiefs and unhappiness which grow out of their revivals and exclusive communion, is twofold. In the first place it assumes that they or their teachers are infallible judges of Christian truth, which is not only hypothetical but absurd. And in the second place, it sets up a distinction in the force of moral obligation, which is without foundation. The basis of all moral obligation is one and the same thing—the known will of God; and its requisitions are all consistent. Whatever is done or should be done in obedience to the will of God, is a duty to God, whether it consist in direct acts of devotion to him and his *cause*, as religion is sometimes termed, in deeds of benevolence to our fellowmen, or in the cultivation of virtuous principles in ourselves. In each case the obligation is the same both in kind and degree. Nothing can be found in the requisitions of either which will warrant a violation or neglect of the others, and a well-regulated conscience will at once suspect its apprehensions to be erroneous, when they dictate an extravagant and exclusive attention to one branch of duty, regardless of its effects on the others. Moreover, if this reasoning be conclusive, what does it all signify, or inevitably lead to, but the admission of that most sophistical and mischievous principle, that the end sanctifies the means. 'Shall we do evil that good may abound? God forbid.'

However consistent such reasoning may seem to others, Unitarians, surely, can deduce none such from any principle of their faith; and may heaven forbid that we may ever be led into such improprieties in attempting to propagate it, as shall tempt us to resort to such cant and sophistry in vindication of our cause.

Perhaps the remarks above submitted, may not answer the inquiry proposed, so directly and fully as some might wish, since they relate more to what should be not done, than to that which it is expedient to do.—But in truth, the signs of the times do not indicate the immediate necessity of any direct efforts of Unitarians to propagate their peculiar religious opinions, with the exception of the two or three methods above mentioned.

After all, the prevalence of these opinions depends much less on any party operations, than on the gentle progress of light and liberty in the community. The spirit of the age is at war with that which is miscalled the spirit of the Pilgrims, and is operating by a thousand processes peculiar to our day, calculated to promote and reward intellectual activity, to encourage fair inves-

tigation, and to bring down philosophy, genuine practical philosophy, within the comprehension and means of all classes in the community. We look with confidence to the lyceums, mechanic's institutions, and popular lectures, which are extensively and gratuitously diffusing the light of general science among us, as the best pioneers of genuine Christianity—preparing all minds for the true understanding of their moral rights, and for the reception of a liberal faith. For when men are brought to think fairly and philosophically on other subjects, they will not long submit to a religious thraldom, which when noticed at all, is the most intolerable that can be borne.

Let Unitarians then, who would promote by the most unexceptionable means, the progress of rational views of Christianity, give aid to all those institutions and associations which tend to instruct and liberalize the mind and conscience; and let them further recommend them by striving to illustrate in their lives and conduct, and especially in their religious intercourse with the members of other sects, the enlightened views and generous sentiments which their faith is adapted to produce.

In conclusion we beg to suggest, that each of the topics we have presented deserves a more thorough consideration than we have been able to give it, and that new or more perfect views of them may be presented in the course of discussion, which may be the basis of some definite resolutions for the vote of the Association.

Which is respectfully submitted

JOSHUA B. FLINT,
HARRISON GRAY,
ISAAC DANFORTH,
BENJAMIN SEAVER, } *Committee.*

CHRISTIAN REGISTER.

BOSTON, AUGUST 8, 1829.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Our last page contains extracts from an account of the dinner connected with the celebration of the last anniversary of the English Unitarian Association. Our readers will learn from it that Rev. Henry Ware of this city was present, though forbidden by his physicians to speak. We have the pleasure however of knowing that his health is benefited by his visit to England, and that his friends anticipate his entire recovery.

We are permitted to publish some extracts from a familiar letter addressed to the Secretary of the Amer. Unit. Assoc. in which the anniversary of the Brit. and For. Assoc. is mentioned.

'On Wednesday, I attended the public service at 11 o'clock—where a large assembly listened for more than an hour, to a very spirited discourse from Dr. Drummond, of Dublin. After service the society and congregation remained, and the annual business was done—in a manner not to make it the dullest of all things. but in a very entertaining way. The Report was long, very full on Calcutta and America, and your letter was read to the society and drew forth strong expressions of gratification from every quarter. It does not appear that the society has been very active the past year—yet their publications have been well received, and the subscription to its funds has been increasing. We went to dinner, about 180, at 5 o'clock. The dishes were soon done with, for every body seemed impatient for the speaking. A great deal of good speaking we had—and I was convinced that however incongruous this mixture of toasting and theology may seem to us, it answers a very good purpose here, and, considering the habits of London life, is the only way of effecting the object in view. Religious and civil liberty were the main topics—and they were treated in a variety of views and sometimes with a force and eloquence which brought down thunders of applause. Two members of Parliament made their harangues, and were loudly cheered—the new attitudes of the whigs in relation to the ministry giving a singular zest to all allusions to Parliament and ministers. The king was allowed to be toasted, the first time for many years, and it was done with enthusiasm. Among the best addresses were specimens of rich and powerful oratory. Mr. Fox closed his remarks with an allusion to his recent illness in a very fine strain, declaring the power of our faith to sustain and cheer in trial and infirmity as well as elevate and animate in prosperity. Dr. Bowring paid a beautiful tribute to Dr. Channing. On the whole, it was a most gratifying day. I am sure that something has been done to increase the good feelings of the English body toward us, and to draw nearer the bonds of union. This is much desired by all whom I have seen, and I have seen many.'

The following documents are also cheerfully inserted.

London, 16th June, 1829.
B. & F. U. Assoc. Walbrook Building.

REV. EZRA S. GANNETT,
Sec'y to the American Unitarian Association.

MY DEAR SIR,—

I have had no ordinary satisfaction in introducing to the Committee, the estimable delegate of your Association, the Rev. Henry Ware, jun. I shall not take upon me to state how he has been received by our friends here. I trust he will have been gratified, and no doubt he will report to you in satisfactory terms.

But it is my pleasing duty officially to communicate the resolutions of our annual meeting (at which Mr. Ware was present)—and I am sure it expresses the feelings of the whole body of English Unitarians. To it I have little to add,—but to express my cordial hope that our Committee may find many and new occasions of correspondence and co operation.

I am, my dear Sir, yours most truly,
JOHN BOWRING.
For. Sec'y B. & F. U. A.

At a General Meeting of the British and Foreign Unitarian Association, held at Finsbury Unitarian Chapel, on Wednesday the 10th of June, 1829,

It was resolved,

"That this Association hails with delight the "presence this day of the Rev. Henry Ware, jun. "Professor in the Theological School at Cam"bridge, in the United States of America, in the "character of a representative from the Ameri"can Unitarian Association."

"That this delegation is the more gratifying "to the Association on account of the well known "character of the gentleman accredited to the "meeting by their trans-atlantic Brethren; and "that the meeting indulges the hope and expec"tation that this is the commencement of a series "of acts of fraternal recognition on both sides, "which shall be serviceable to the common cause "of Christian truth and righteousness in both "the United States of America and Great Brit"ain."

At a meeting of the Ex. Comm. of the Amer. Unit. Assoc. held August 6, it was Voted, That the letter just read from the Foreign Secretary of the Brit. and For. Unit. Assoc. with the resolution prefixed, be printed in the Christian Register, that the fraternal dispositions of the English Unitarians may be known and reciprocated in this country. EZRA S. GANNETT, *Sec'y.*

CENSORSHIP OF THE PRESS.

A paper signed by a number of individuals, was, about the time of Miss Wright's coming here, presented to the editors of the newspapers, in this city, containing a request that they would agree not to take any notice of her lectures. We do not know how many of our papers have complied with this request. We think it quite unnecessary in this connexion to express our utter disapprobation or abhorrence of the sentiments, which have been ascribed to this lady. Our object, at present, stands wholly distinct from the character or influence of her opinions. We cannot, however, but regret this attempt to restrain the liberty of the press, as injudicious, if considered merely with respect to its probable effect on the dissemination of her sentiments, but highly dangerous if regarded as a precedent.

What is the effect, we would ask, of editors' entering into such a combination? Does it conceal the fact that Miss Wright is in the city? Has it probably prevented a single individual from going to hear her, who was so inclined? Has it diminished the influence of her preaching? No. It gives her an advantage, by placing her in the position of an oppressed individual against whom unfair means are used, to prevent her from addressing the public through the common channels. It tends to excite the sympathy of all who are aware of the facts, for a female who appears to be unfairly treated; and this sympathy renders their minds more accessible to the influence of her erroneous doctrines. It gives her and her advocates an opportunity and a right to complain. More than this, it prevents editors from exerting that influence on the opinions of community which in this case seems to be their duty. A lady presents herself to the public, inculcating the most pernicious errors, her manner is attractive, her arguments are specious, she is plausible and even eloquent, she is applauded and followed by thousands. And the editors of newspapers, who should be the first to sound the alarm, and to point out to the public the character of the opinions which she is disseminating, if they enter into this league, desert their posts, and leave the field in undisputed possession of the enemy. Miss Wright's lectures have evidently excited much interest and attention. They have for the last fortnight been the general topic of conversation. While the public mind is in this state of excitement, with regard to the subjects which she has discussed the opportunity is evidently the most favorable for editors to come forward in defence of religion and existing institutions, which have been violently assailed. We would not have it understood that we are actuated by any fears that Miss Wright's labors will ultimately be crowned by any very flattering success in this region. But we should meet her fairly in the open field of argument, not attempt to elude her by this pusillanimous and awkward manœuvering. If any thing could give currency to the revolting principles of atheism, it would be the very course of studied and mysterious silence which is observed by some of our editors.

But, as we have already intimated, it is in the light of a precedent that we consider this attempt to fetter the press as most dangerous. If the press can thus be made to subserve the wishes of a few individuals, (whose intentions in this instance were no doubt good,) what will be the effect of similar efforts when a dominant sect or a dominant party attempts to stifle its breathings,—when the influence of opinion is aided by the magic of wealth? May we not fear that individuals may by these means be so proscribed, as to be debarred from all effectual communication with the public? We dread and abhor a censorship of the press in the hands of government, but we have the same aversion to a private censorship.

CRITICAL NOTICES.

A CHARGE *to the Clergy of the Episcopal Church in Pennsylvania, delivered May* 20, 1829. By HENRY U. ONDERDONK, *Assistant Bishop, &c.* pp. 20. 8vo.

We notice this pamphlet chiefly that we may give an extract more creditable to the heart of the writer, than the other portions are to his understanding, or his literary character. We are accustomed to judge of the productions of Bishops, as of those of other men; and we think the Assistant Bishop of Pennsylvania, if he is worthy to hold this station, might have given a charge that at least should have been marked by sounder reasoning and purer style. His object is to present to the view of his brethren 'the doctrines and institutions of Christianity and the duty of preserving them both pure and entire.' Of course we have the creed of that part of the Church of which Bp. O. may be considered the representative, and a singular, though not a novel mixture it is—of the rational and the absurd, the true and the false, the shades of Calvinism and the glimmerings of a better theology. In reading such attempts to blend discordant systems, we are reminded of our Lord's parable that 'no man putteth a piece of new cloth to an old garment.' Thus we are told in regard to the fall and depravity of man, that "as a mere 'infection of the nature' this hereditary moral disease is not guilt;" and in the next paragraph are informed that 'it is important to understand and make prominent the doctrine of the *original sinfulness* of men.' We are moreover instructed that 'as absolute perfection and imperfection are opposites, and incapable of assimilation, and can therefore only be contrasted, but not compared as if differing merely in degree, we may affirm that man is, by the fall, 'gone as far as possible from his original righteousness;'" a specimen of logical deduction, that may be paralleled by the acuteness of the friend at our elbow, who observing the ink spot with which we just now defaced a fair sheet of paper, affirms, that as black and white 'are opposites, and can only be contrasted,' &c. this sheet of paper 'is gone as far as possible from its original' whiteness.

Again, we are told that to Christ 'we owe every good thing we enjoy in this world, and every thing we hope for in the next.' 'By the merit of his obedience we obtain more than pardon;' for 'as part of the reward of this merit there is [are] granted to him and placed at his disposal, favors and rewards for men.' By this merit furthermore Christ 'is *entitled* to a reward.' What place has the mercy of God, or the love of God, what place can it have in such a system? Even 'life and its varied blessings,' 'favors temporal and spiritual' are ours 'only by the *merits* of Christ!' Our thanks are not due to our 'Father in heaven' even for the bounties of his Providence. They are given us by his Son, who was *entitled* to have them 'placed at his disposal!' Our readers will probably be shocked at this exposure of a system, which we are told is embraced by 'THE Church.' But such language is not confined to Philadelphia nor to the Episcopal clergy. It is not three years since we heard a minister of the gospel in a Congregational church in this city offer a prayer on the 4th of July, in which he addressed the Deity in these words, '*Whatever blessings we acknowledge on this occasion we would consider as the purchase of thy dear Son's blood.*' We wrote the words in our pocket book before we left the house; and taken in connexion with the known sentiments of the person by whom they were uttered, they convey the doctrine, that not only our spiritual, but our political and social blessings, were obtained for us by the price paid by our Lord, and hence, that the grace, favor, or mercy of God can have been manifested only in permitting these blessings to be purchased at less than their real value. We shudder at the irreverence of the thought, but this dilemma appears to us unavoidable, that, Christ having paid the full price of our blessings, we are not indebted for any of them to the love of the Father, or that Christ did not pay their full price, a truth which the consistent Calvinist cannot receive.

We have allotted more space than we intended to this pamphlet. We presume the author is a man of amiable character and respectable talents, as he holds an office for which these should be considered necessary qualifications, but the inconclusive reasoning, the narrow views, and the careless composition of most of his 'primary charge' would almost force us to an opposite opinion. Near the close he introduces some remarks in which we entirely coincide, and which we rejoice to receive from one who cannot be suspected of sympathy with those, if such there be, who maintain, that 'it is no matter what a man believes, if he is only sincere.'

'But, in all social and civil duties, and in all the courtesies and all the charities of life, there should be no distinction whatever among those who bear the different names of differing religions or creeds. All civilities and all personal kindnesses should be as as free and as abundant, (I need not add, as cordial and sincere,) to those who dissent from us, as to those who agree with us. And, besides the equal privileges secured by law to all religions, every kind of deference conceded by society at large to the sacred order, should be rendered, with entire equality, to the accredited clergy of all denominations. Not to allow these rights, whether of benevolence or of decorum, to our fellow Christians and fellow citizens, would amount to a species of intolerance. The Almighty bestows the sun and the rain on the evil as well as on the good, though He rejects the one, and loves only the other; and we, though we allow not and oppose the errors of our mistiken brethren, should never dare to regard them with less favor than their and our Father does even the worst of his unworthy children. In the parable of the good Samaritan, our Lord denounced the bigotry of refusing kind offices to those who dissent from us in religion; but He deemed it no bigotry to tell the Samaritan woman plainly, 'ye worship ye know not what,' 'salvation is of the Jews.'

THE LIBERAL PREACHER, *for August*, 1829. Sermon Third, by the REV. ALEXANDER YOUNG, Boston, Mass.; '*The Sins of the Tongue.*'

Whatever may be the cause; whether it be, that what concerns our social intercourse has so strong an interest with social beings; or that we love to hear discussed the vices which we either witness so often, or so often commit—certain it is, that topics of the class presented in this discourse, are always acceptable to the hearer; and are generally read also with eagerness. Something also may be allowed for the piquancy of the subject itself; presenting tangible points, enabling the preacher to say weighty things, and ensuring attention by the close application of his subject to the condition and wants, to the common infirmities or vices of men. The author of this sermon therefore, in selecting for his warning and admonition the 'Sins of the Tongue,' will not fail of finding many engaged, and if they are faithful to his closing exhortation—many conscience-stricken readers.

And the whole subject—so fruitful and important in itself—he has exhibited with fidelity and power. He has engrafted also on his own original stock some of the fairest branches and fruits, which may be gathered on this fertile soil, from Jeremy Taylor, and Tillotson, from South, and especially, that exhauster of topics, the profound and eloquent Barrow. These he has enriched, as opportunity invites, with the choicest sayings of that acute and faithful observer of life and manners, King Solomon. 'Like the merchant-ships, that bring food from afar,' he has indeed collected for us the gems and the precious stones of other lands, and set them 'as apples of gold in pictures of silver,' in a fair order with his own treasures.

With the decorum, suited to the pulpit, no less than to social intercourse, the preacher is willing to take for granted, that of the grosser vices of the tongue,—perjury, profaneness, and obscenity—hateful to God and men—his hearers are innocent. 'I would fain believe,' says he, 'that these consecrated walls contain few, if any, who either habitually, or in the moments of thoughtlessness, or in the paroxisms of passion, are guilty of offences alike disgraceful and impious.' We entirely acquiesce in that respect for a Christian audience, which restrains a preacher from the utterance of harsh insinuations, or from bringing railing accusations. More especially as we believe, that one of the most effectual reproofs of heinous sin, and most probing to the sinner's conscience, is the charitable judgment, that will scarce believe him capable of committing it. Still, we fear that even these vilest abuses of that 'glory of ours,' the tongue, are often committed by those, whose education and intercourse, to say nothing now of religious principles, ought to restrain them. Happily, the more odious forms of profaneness and obscenity would not be tolerated in decent society. Yet something of their spirit, we fear, still lurks in the intercourse, and not seldom pollutes the lips, of many, whose general good-breeding is unexceptionable; and whose place in society, moreover, takes from them even that poor apology, which others, less favored, might plead from the contagion of example.

After adverting to these and like enormities, the writer exhibits at full length that general and all-comprehensive sin of lying. He exhibits it in its various degrees of turpitude; its lighter or its darker shades of deformity, whether its object be only the *amusement* of others, or from mistaken notions of personal *interest*; or from the yet baser suggestions of *malignity*. He especially denounces that pest of society and sworn foe of all peace, the spirit of *slander*; which both in its *causes*, either of talkativeness, curiosity, mere thoughtlessness, or envy; and in its *consequences*, so injurious to social or domestic quiet, to reputation, to property, and sometimes life itself, he with equal truth and earnestness denounces

In opposition to this and other evils, well delineated, but which we cannot here particularize, he recommends a spirit of truth, that heavenly spirit of sincerity and love, which 'hates a lie, and rejoices not in iniquity, and thinks not evil.' He recommends, what to some indeed must prove no other than a most arduous attainment, only by slow degres to be acquired, the excellent art of *silence*; enforces the wise counsel, given we believe, by Secker, to talk less of persons than of things; or, if we must speak, more of men's virtues than of their faults; to discourage, whenever we are able, the rising slander; to make ourselves the advocates of the injured absent; and finally, (perhaps the most difficult of all,) he begs his hearers, as a personal favor to the preacher, not to search among their acquaintance for an application of his subject, but to improve it fairly and seriously for themselves.

On the whole, we have read, as we heard, this sermon with great satisfaction; enlarged, as we find it, since its delivery by many valuable additions. We hope, that it may do the good, which the author desires; and with reference more especially, to the foul sin, which he specially exposes, we will conclude our notice, with the sound advice of the son of Sirach, himself a liberal Preacher, 'Use not to make any manner of *lie*; for the custom thereof is not good.'

THE UNITARIAN ADVOCATE *for August*, 1829. We have read the first article in this number with great pleasure. It contains remarks that strike us alike with the force of truth and of originality. The purpose of the writer is to show that devotion should be regarded as an ultimate end, and that its cultivation should be an object particularly with intellectual men, and in a refined community. We desire to see such articles, presenting just and serious views of Christian duty. The remarks entitled 'Infirmity no excuse for irreligion,' bear the same character. The dialogue entitled 'the Cup of Salvation,' does not please us. The plan is not very well conceived, and is but poorly executed. The hints on 'the divinity of Christ' are worthy of attention. 'Views of the material creation and of intellectual man,' present that contrast between these two departments of God's universe on which the devout mind loves to dwell. The criticism on such works as set before young readers the scenes of a death-bed is sound, and we hope will have its effect. Two short poetical articles correspond in character to the rest of the number, which is peculiarly devotional and practical, containing nothing that can offend, and much that will benefit readers of every denomination.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

MR. EDITOR,—I am generally entertained, and sometimes I hope edified, with the discourses which I hear every Sunday in the churches, to which I steadily, and reverently repair. I have no disposition to be captious or critical; but am willing to take the good and bad of them together. If they are long, I have more instruction; and if short, more time to spare; if they are Orthodox, I am not frightened; and if Unitarian or Universalist, not sandalized; if they are deep or animated or elegant, I am pleased; and if dull and prosing, can compose better in my own mind; if they bring home searching truths, of which I am conscious, I take them with all due humility to myself; and if they do not apply to me, I charitably parcel them out to my neighbors; in fine, (for I am making a long preamble,) I am a sober, old-fashioned, sermon-loving, man.

But there is one thing, which perplexes me not a little; and infringes considerably on my sermon-loving comfort; it is to know, what is the design and use of the text. In the simplicity of my heart, I once supposed, that a passage of scripture was selected, as containing some important truth of divine revelation; and that the discourse was employed to explain the meaning of such passage, or to show its bearing on the religious principles or moral character of the hearers; but I have been compelled to part with this antiquated notion, without getting any other to supply its place. The text, is now as great a mystery to me as the Trinity; and I hear it with as much reverence and wonder.

I do not know whether some of our good ministers intend to follow the example of the great Apostle, 'being crafty, to catch us with guile,' but so it is, often, that when a text is announced, from which the discussion of a particular topic is eagerly anticipated, the salutary discipline of disappointed expectation is inflicted, by a discourse, which has no more connexion with it, than polemical theology has with Christian charity. Even when passages directly to the purpose, lie thickly scattered over the field of the New-Testement, the preacher leaves them, and wanders away into the wilderness of Job or the mountains of Ecclesiasticus, to pluck a flower, as unsuited to the garden to which he transplants it, as possible; or perhaps fishes up an allegorical sprout from the gentle ripple of Solomon's Song.

At other times, when the text, as given out by the preacher, has a direct and plain application to the subject of the discourse, but amazes you by its apparent novelty, and you look, half incredulously, into the place named in the bible for it; you find it in connexion with other language, which presents a totally different topic from that for which it is used, when extracted. For instance—a clergyman wishing to preach against the habits of visiting, giving dinners, parties, balls, &c., which prevailed in his parish, selected for his text, from 2 Thess. iii. 14, these words, 'have no company.' The discourse was a very serious admonition against the evils of dissipation; but how far it elucidated the meaning of the Apostle, may be seen by reference to the passage.

Now when we ignorant people of the present age, are in difficulties like this, we resort as naturally to editors for light, as the ancient Greeks did to the Delphian Oracle. I therefore humbly beseech you Mr. Editor, to explain this perplexing enigma; for as the case now frequently stands between text and sermon, I can no more bring the parties together, than I could Bishop and Quaker, and the worst embarrassment of all is, that if I forget, as usual, to note chapter and verse and go home with my head full of the sermon, there is nothing in it to guide me, so that I can reply to the invariable enquiry of my good old mother, for the

TEXT

[For the Christian Register.]

THE INFLUENCE OF THE SPIRIT.

An advantage connected with the dispensation of Christianity, is the promised assistance of God's spirit. The infinite spirit has constant and intimate access to our minds; and we are taught to believe that it exerts there a silent but powerful influence, consistent with our own agency, and united with the operations of our own minds—to enlighten our understandings, to introduce trains of pious and serious thought, to give a deeper impression to truth, to confirm and quicken our good desires and resolutions, to animate our devotional feelings, and in hours of temptation to place before us the motives of religion, and to strengthen and sustain our exertions of resistance. We are taught to regard the spirit of God, as thus ministering to us the most important aid, in enabling us to conquer our evil propensities and habits, to acquire particular dispositions of holiness, and to confine, and improve our whole religious character.

This influence, so important in the work of our sanctification, the scriptures tell us is given in answer to our prayers. 'If ye, being evil, know how to give good gifts to your children, how much more will your heavenly father give his holy spirit unto them that ask him.' This influence of the spirit is thus in fact one of our powers; for we are able at all times to obtain it, if we sincerely desire, and earnestly seek it by prayer. We are not then innocent when we fail in duty through the weakness of nature, unless we have perfectly sought from God, that grace which is able to strengthen and save us. We are to consider ourselves as responsible for the acquisition of that spiritual influence which he has placed within our reach. This influence too, we are told, may, when given, be neglected and abused. It has no resistless and overwhelming operation. We may follow or oppose its persuasion, we may employ or slight its aid. But when given, it brings with it a great responsibleness, and our condemnatien will indeed be greater, if, with the good impressions it has communicated, the secret warnings it has given, and touching motives it has urged, the hours of life it has made serious and thoughtful, and the strength it has imparted, we fail to overcome our temptations, to conquer our sins, and to attain that character of purity and piety, which the gospel of Christ requires. N. C. S.

[For the Christian Register.]

THE DOCTRINES OF THE REFORMATION.

MR. EDITOR,—Many instances might be adduced to show, that people are often misled by sounds and phrases, of the meaning of which they have little or no knowledge. The impositions, that have been practised in this way in the Romish church, have been subjects of frequent notice by Protestants. A good Catholic is satisfied, if, in any disputed case, he can appeal to the decision of 'the holy council of Trent,' or to that of some other ecclesiastical body of equal authority. It would be well if this practice were limited to the members of a communion, who allow as great weight to the traditions of the fathers and the opinions of councils, as to the language of the scriptures. Protestants, however, are not exempt from the influence of imposing words. A technical phraseology has often done much to silence one, who has inclined to doubt the truth of some theological dogma. A set of words, artfully brought together, and pronounced with proper solemnity, will, in many cases, check inquiry, or settle a question of the first importance. Thus, if a man seems to entertain doubts of any of the doctrines of orthodoxy, he is told, that all the great reformers held them. If he is disposed to investigate the doctrine of original sin, of inherent, total depravity, of predestination, of election, of the trinity, he is met with the astounding assertions, 'these are the great doctrines of the reformation;' and strange as it may appear, the words seem to possess a talismanic power; they operate like a charm. Who will dare to scruple the truth of the great doctrines of the reformation?

That these words are frequently used as a substitute for argument, we cannot doubt; and that they sometimes accomplish more, than he, who uses them, would be willing to undertake to effect by reasoning, is sufficiently evident. Nor is it difficult to perceive how this is done. Many persons are satisfied with believing as their fathers believed, without examining the grounds of their faith. They have understood, that great, and learned, and pious men believed certain doctrines; and they are apt to conclude, that their piety was the necessary effect of their belief; and of course, that to deviate from their opinions, would be to imbibe errors dangerous to practical religion. Nor is this all. The associations that we form, when we hear the reformation mentioned, are favorable to a very exalted idea of the doctrines of men, who effected it. We consider those men as the instruments of Providence to deliver the church from bondage. We admire their disinterestedness, their strength of purpose, their boldness, independence and zeal. We regard them as the fearless opposers of the absurd and demoralizing doctrines of a corrupt hierarchy. We feel, that had it not been for their generous efforts, we should now be involved in the darkness of monkish superstition. With these prepossessions, scarcely any thing can be more imposing, than to hear of 'the doctrines of the reformation. The words convey to many the idea of all that is excellent in practice, and true in theory.

But before we allow the reformers all that some would claim for them; it will be proper to inquire what means they possessed beyond other men for acquiring a more extensive, and more perfect knowledge of doctrinal truth; and what they actually accomplished by renouncing the errors of popery, and by declaring their own religious views. It is not pretended they were infallible men, or that they were favored with an intuitive perception of the will of God. They certainly labored under the disadvantage of a wrong, religious education, which would very naturally affect their habits of thinking during life. They emerged from the darkness of the age, with the design of enlightening mankind with the light of truth; but when they renounced the errors of popery, did they give the world that which may be deemed highly preferable? I know not why their doctrines should not be subjected to the same scrutiny as the doctrines they renounced. Many of them appear to me as absurd as those of the church of Rome; and some they continued to hold, and they are still held in common with that church. The fact is, what is called the reformation was merely the foundation of one. In asserting and maintaining the sufficiency of the scriptures, and the right of private judgment, Luther and his coadjutors opened the way to improvement; and it is hoped that the course they took will be pursued by all who desire to know the truth. As they ventured to dissent from the doctrines of the church in which they were educated, we have an equal right to dissent from their opinions. And as in general science, we are not in the habit of looking back three centuries for the best and clearest rules, because we know that great improvements have been made within that time, so we ought not to attach to the doctrines of the reformers an importance or sanctity above what they will be found to deserve, when examined by the test of reason and revelation. T.

RELIGIOUS INTELLIGENCE.

Emancipation of Slaves. The 'Genius of Universal Emancipation,' of August 1st published at Baltimore, announces the extraordinary fact that Gen. Charles Ridgely, whose decease at Baltimore was lately announced, has by his last will and testament emancipated all his slaves. The number is uncertain, but is variously represented, from two hundred and fifty to four hundred. It is understood that those over 28 years of age are to be emancipated immediately such as are over forty are to have some provision made for their support. The males of the younger class are to be made free at 28, and the females at 25 years of age.

The Bible and Literary Institutions in Bolivia.—An inquiry having sometime since been made, of Dr. Martin, rector of the college in Chuquisaca, (Bolivia) respecting the number of copies of the Spanish scriptures which had found their way into that country.—The following extracts from a letter of Dr. Martin, dated Aug. 22, 1828 will show the result of his inquiry.

'In relation to Bibles and Testaments, I have to inform you that some miserable observations of the friars and clergy, either because ignorant or perverse, have influenced the Bolivians, so that notwithstanding their personal good wishes, they are dissuaded from receiving these books, and it is deemed a matter of prudence for the present to leave these scruples undisturbed, hoping that in time they will pass away.

'As to Bibles and Testaments in my native tongue, I do not believe there are 200 copies in all the Republic of Bolivia, although it contains a population of 1,200,000 inhabitants at least.'

The following reply was given by the same gentleman to inquiries respecting the state of literature in Bolivia.

'Of the literary institutions established here, I gave you perhaps too diminutive an idea. There are two universities, one in Chuquisaca, the other at La Paz, in both of which are conferred degrees in the profession of law and of theology. The colleges of Science and Art are as numerous as the capitals of the departments, i. e. seven. In these colleges are taught morals and the exact and natural sciences.

'There are in each capital excellent schools for young children, on the Lancasterian plan. These schools it is intended shall become common in all capitals of provinces, and indeed in all villages where there are as many as 205 inhabitants.'

Installation. Installed at Hartford, Conn. on Wednesday, 29th ult. the Rev. Gustavus F. Davis, late of South Reading, Mass. as Pastor of the Baptist Church and Society in that city. The exercises were —Anthem, 'We praise thee, O God;' Reading of the Scriptures by Rev. J. B. Ballard, of Miltonbury; Hymn, 'O'er Greenland's icy mountains,' Bishop Heber; Prayer, by Rev. J. Cookson, of Middletown; Anthem, 'O praise God in his holiness;' Sermon, by Rev. H. Halcom, of this city, from 1 Cor. i. 18; Installing Prayer, by Rev. F. Wightman, of Middletown; Charge, by Rev. Wm. Bentley, of Weathersfield; Fellowship, by Rev. G. Robbins, of E. Windsor; Address to the Church and Society, by Rev. G. Phippen, of Canton; Hymn; Prayer, by Rev. S. S. Mallory, of Willington; Doxology; Anthem; Benediction, by the Pastor.

Installation. The Rev. Beriah Green, was installed as Pastor of the Second Congregational Church and Society, in Kennebunk, Me. 24th ult. Sermon, by Rev. Mr. Jenkins, of Portland.

The Catholic Press. This is the title of a paper just issued from the press at Hartford, by the 'Catholic Tract Society.' The Episcopal Watchman says, It appears to be controlled by an able and experienced hand.'

London Missionary Society. Under the patronage of this society *eleven* missionaries have been appointed to enter on the duty of missionaries in South Africa. Five of them are Germans, three Frenchmen, and three Englishmen.

English Peace Society. The society for the promotion of permanent and universal Peace was held in London on the 19th of May. It was a highly interesting meeting. Several able and animated addresses were made to the meeting by gentlemen of distinction, among whom we notice the name of Dr. Bowring.

Gazette des Cultes. A new theological work with this title is announced for publication in Paris, semi-weekly. It has taken for its motto, 'Civil and Religious Liberty thoroughout the world.' 'It will' the Church Register says, 'be one of the professed objects of the work, to expose the machinations of the Jesuits; to detail the superstitious rites at the planting of crosses, and other Popish ceremonies; and to reveal the intrigues of Rome.'

France. The Abbé de la Mennais, in proof of the disbelief of the youth of France in the doctrines of the Catholic Church, states, that he recently detected forty of the students of the college of Paris, when at mass, secreting the consecrated wafer, instead of swallowing it; and that they wrote letters to their friends, informing them what they had done, and closing their letters with the wafers instead of wax.—*Christian Observer.*

Africa. As early as A. D. 215 a council of bishops was assembled at Carthage. And in A. D. 240 a council of 99 bishops was assembled at Gamhesa an inland city on the confines of Biledulgered. In the year 394 a concil of 310 bishops was collected at Baga, an inland city of Africa.

What a contrast does this exhibit to the present condition of the country, degraded and weighed down as it is by Mahometan and Pagan superstitions!

LITERARY INTELLIGENCE.

The Examiner. The first number of the proposed newspaper, the Examiner, by Mr. Thomas, to which we some time since alluded, was published on Thursday. The Bulletin says, 'it confirms the favorable opinions which we had before formed of his talents.'

Commencements. The annual commencements of several of our colleges occur as follows;—

University of Vermont, Burlington	Aug. 5
Washington College	Aug. 6
Middlebury College	Aug. 26
Bowdoin and Williams Colleges	Sept. 2
Yale College	Sept. 9.

University of Pennsylvania. The annual Commencement of the University of Pennsylvania was held in Philadelphia on the 31st ult. The degree of A. B. was conferred on eleven young gentlemen; and the degree of A. M. on eight alumni.

The degree of Doctor in Divinity on the Rev. Charles Williams, President of Baltimore College, in Maryland and the Rev. Eleazer T. Fitch, Professor of Divinity in Yale College, in Connecticut. *Traveller.*

DOMESTIC SUMMARY.

Astronomy. A lithographic print, representing upon a large scale, the Solar System, giving the proportionate size of the planets, their orbits and relative distances from the sun, accompanied by their moons, has just been published at Pendleton's office. It is intended to be placed upon a pasteboard, on a frame, for the use of schools and families. It costs but twenty-five cents, and if introduced into schools and families generally, it may lead to other illustrations upon the *Infant School System.*

We were yesterday credibly informed, that the Collector had received ORDERS from Head Quarters, to desist from further removals. By these orders, it is stated, that he is forbidden to remove any other officer, except it be for actual personal disability, and not then, till due notice of the proposed removal be communicated to the Treasury Department. *Centinel.*

We are credibly informed, that the inhabitants of the town of Welles, in Maine, have, within the past year, saved money enough, by abstaining from Ardent Spirits, to pay all the taxes of the town of every description. *Essex Gaz.*

Occultation. In the night on Friday the 21st inst. Aldeberan, a star of the first magnitude, will suffer an occulation by the moon, one or both the phenomena of which will be visible in a large part of the United States and of Europe.

The importance of lunar occultations in determining terrestrial longitude, has long been known, since it can be better ascertained by a single observation of one of them, (even when the *tabular* place of the moon is relied on,) than by any other way, but when it is deduced from corresponding observations made at a known meridian, it will be as near to the truth, as the result of thousands of lunar distances, or hundreds of transits of a star and the moon.

Eclipses of stars of the *first* magnitude are so easily seen, that a common ship telescope will, on this occasion, afford sufficient assistance to the eye should any be necessary; of late years, these eclipses have been very rare, the last (that of Spica,) having taken place November 16th, 1827; the observed time of the immersion of which, although it happened about noon and when the star was near the Sun, did not differ from the computed, *two* seconds.

As we have before mentioned, this occultation will be visible in Europe and will doubtless be observed in its numerous astronomical observatories, which do so much honor to the nations that support them, by the wonderful discoveries and great advances in science, made therein, and our dependence on which, ought to excite in us regret, that in our whole continent, there is not a single observatory; from some of them we hope to receive information of the observed times of the phases thereat, which will be communicated as soon as received.

The Longitude, and probably the Latitude of all, or nearly all our cities and towns, have not, as yet, been determined to that degree of accuracy, which is desirable; it is hoped therefore, that the times of the immersion and emersion of this occultation will be generally noticed, and the distances of the places of observation from Greenwich, in Longitude, carefully computed and published.

For the purpose of removing some of the labor, that necessarily attends the making an observation, we have computed the occultation for the following places,—Boston, Halifax, Portland, New-York, Philadelphia, Washington. The Longitude and Latitude of all of them, (except Boston,) where taken from the best authorities; the assumed Longitude of this city is very nearly, or quite accurate, and the Latitude is the result of 603 observations. In making the following computation, the ellipticity of the earth was considered to be 1-300th, (the quantity now generally used in Europe,) and the Moon's diameter, was reduced *four* seconds for inflexion, according to the theory of De Sejous; the tables used, were those of Burkhardt, for the Moon, and Pond for the Star.

The time is the *mean solar* of the meridian of each place, the equation at the immersion, being 2m. 43″, 6, and at the emertion 2m, 43, 1″, *subtractive.*

Boston, Lat. 42° 20′ 38″, 1 Long. 71° 3′ 45″ W.

Immersion, Aug. 21,	11h.	58m.	47s, 8	P. M. 6′ 2″	N. of Moon's Centre.
Emersion,	22, 0	51	45, 6	A. M. 4 18	
Duration,		52	57, 8		

Palladium.

The late thunder storm. We mentioned last week some of the effects of the late storm, and among them the distruction of the Rev. Mr. Whitman's church, in Waltham. We received too late for insertion last week, the following statement from a gentleman in that place.

'Our meeting-house was struck with lighthning yesterday, [Thursday,] and entirely consumed. The electric fluid came halfway down the rod, and then turned off and formed a belt directly around the building. The fire caught on all sides and especially above the eves where no water could reach, and before the engines could do much service, it was in flames in all parts.'

The Daily Advertiser of Monday, has the following paragraph relative to the storm.

The thunder storm which visited us on Thursday last, appears to have raged with equal violence at Worcester. It continued from three o'clock to seven, and considerable damage was done. The barn of Mr. John Flagg was struck by lightening and burnt, with 30 tons of hay and a valuable horse. The Unitarian meeting-house in Charlton was struck by lightning but preserved from damage by means of a lightning rod upon it.

The Fisheries. We learn that there are 53 schooners, averaging 60 tons each, employed from Marblehead in the Grand Bank Fishery the present season. Before the Revolutionary war, there were 140 fishing vessels from Marblehead, 75 from Gloucester, 34 from Salem, 30 from Beverly, 12 from Ipswich, 25 from Manchester, and 10 from Newbury. In 1788, there were 105 schooners from Marblehead, 60 from Gloucester, 60 from Salem and Beverly, 20 from Manchester, and 10 from Newburyport. In 1803, there were 70 schooners from Marblehead, 30 from Beverly, 10 from Manchester, 8 schooners and 200 boats from Gloucester. *Essex Register.*

The President has recognised Goffredo Barnsley and Antonio Pommar, as Sicilian Vice Consuls; the former for Savannah, the latter for Norfolk, Va.

FOREIGN SUMMARY.

SIR HUMPHRY DAVY.—*Geneva, June,* 1.—On Friday last, the 29th May, the great and celebrated philosopher, Sir Humphry Davy, closed his moral career in this city, in the 51st year of his age. He had arrived within our walls only the day before, having performed his journey from Rome by easy stages, without feeling any particular inconvenience, and without any circumstances which denoted so near an approach to the last debt of nature. Sir Humphry had been for some months a resident at Rome, where he had a serious and alarming attack of a paralytic nature, but from which he was apparently, though slowly, recovering; but his most sanguine friends hardly ventured to hope that his valuable life would be much longer preserved. Lady Davy, who had been detained in England by her own ill state of health, had joined him in Rome, on hearing of his alarming state; and she had the gratification of contributing by her soothing care to the comforts of his last days during their stay in Italy, and on the journey to this place, where they had intended to pass the summer, and hoped to have derived benefit from the eminent practitioners whom we possess. Sir Humphry had also been joined by his brother, Dr. John Davy, physician to the forces in Malta, whence he had come on receiving the intelligence of his brother's danger. But all human art and skill were of no avail. The last and fatal attack took place at half past two on Friday morning, and the pulse ceased to beat shortly after. The event was no sooner known than the afflicted widow received the condolences and affectionate offers of services from the most distinguished individuals of this place, amongst whom we must particularly mention Mr. A. de Condolle, the eminent botanist, and Mr. Sismondi, the historian, both equally beloved for their amiable character, as illustrious throughout Europe for their works. Mr. de Condolle obligingly took charge of all the details of the interment of his lamented calleague; and the Governor of the Canton, the Academy of Geneva, the Consistory of the Geneva Church, and the Societies of Arts and of Natural Philosophy and History, together with nearly all the English now resident here, have this day accompanied the remains to the burial-ground, where the English service was performed by the Rev. Mr. John Magers, of Queen's College, and the Rev. Mr. Burgess. The members of the Academy, in the absence of any relations of the deceased, took their place in the funeral processsion; and the invitations to the syndicate, and to the learned bodies who accompanied it, were made by that body in the same character. The whole was conducted with much appropriate order and decency; and whilst every attention and respect were paid to the memory of an individual who has done his ample share of good to mankind during his life, and whose name will be handed down to posterity amongst those who have most eminently contributed to spread the bounds of science, nothing was attempted to step beyond the limits of that unostentatious simplicity which the deceased had frequently declared to be his wish, whenever his mortal remains should be conveyed to their last home; and which, in accordance to that wish, had been expressly enjoined to her kind friends by the afflicted widow, the faithful depository of his thoughts. We know not whether this amiable and accomplished lady will continue her residence much longer amongst us; or whether she will endeavor to mitigate the poignancy of her feelings, by visiting for a few weeks the more distant objects of interest in this enchanting country. But we feel confident that the proofs of warm attachment and esteem which she has experienced from us on this melancholy occasion, springing from our respect to her late husband, and from our admiration of her own amiable character and distinguished talents, must endear to her forever the inhabitanis and city of Geneva.

We were much gratified in seeing in the procession, which followed the corporate bodies, and the countrymen of the deceased, many of the most eminent manufacturers of this industrious city, and a large body of mechanics, who were anxious to pay this tribute of regard and of gratitude to one whom they deservedly look upon as a great benefactor to the arts, and promoter of the sciences, by the application of which they earn their livelihood.

From Europe. London papers to June 20th have been received by the packet ship Boston. We give from the papers such extracts as contain the most interesting news.

The London Courier announces by authority that the Government had received official notice of the Emperor of Austria having ordered the extended blockade, established by the Russian Admiral, to be raised, and the blockade limited to the Dardanelles and the Gulf of Saros. The Courier denies that there is any prospect of a war between Great Britain and Russia. The Emperor and Empress of Russia remained at Berlin June 9, where they were on a visit to the father of the Empress.

The English papers allude to various rumors of want of harmony between the members of the Cabinet, and anticipated changes. The London Courier declares that the reports which are daily and industriously circulated about the differences in the cabinet, and the retirement of members of the government are false.

The election for the University of Cambridge had just closed by the choice of Mr. Cavendish, the whig candidate, by a majority of 147 votes over Mr. Bankes, the anti-catholic candidate. The whole number of votes was 1071.—Lord Brecknock, one of the Lords of the Admiralty, was about to retire from office, on account of ill health, and was to be succeeded by Lord Castlereagh.

Prevention of Cruelty to Animals. A society for this humane purpose has been established in England. Its anniverary was held in London, on the 9th of June. It was stated at the meeting that in several districts and towns whose names were given, bull-baiting was practised, and that a population exceeding 100,000 had been deteriorated by its influence.

Portugal. The Emperor of Brazil has appointed a council of Regency for his daughter the Queen of Portugal during her minority, consisting of the Marquis of Palmella, the Marquis of Valenca, and M. Guerreiro, Ancient Minister of Justice under the Cortes. She is to proceed immediately to Terceira with her council and there remain until circumstances are more favorable for her entering the kingdom.

Greece. A series of important diplomatic documents relative to the affairs of Greece, has been published in the Algemeine Zeitung of June 10th, 11th and 12th. They consist of protocols of conferences held at London from the 16th of Nov. last to the 22nd of March by the Ambassadors of Russia and France, and the British Secretary of Foreign Affairs, relative to the affairs of Greece, and memoranda from them respectively on the measures to be adopted. The last protocol, which is the most important shows what propositions are to be made to the Sublime Porte, by the French and English Ambassadors, on their arrival at Constantinople, for carrying into effect the treaty of the 6th of July, 1827. This proposition is that the new Grecian State shall embrace, in addition to the Morea and the islands now in possession of the Greeks, continental Greece as far north as a line drawn from the Gulf of Volo to that of Ambracia, or Arta, and the island of Negropont. This boundary gives to Greece the whole of Livadia, including Attica, Bœotia Phocia, Aetolia, and Acarnania, but not Thessaly and Albania. The Porte is to have a nominal supremacy, and to receive an annual tribute. The government is moreover to be of a monarchical form, and hereditary, in the family of a Christian Prince, to be chosen at first by the three powers in concert with the Porte.

Internal Navigation in Spain. The following paragraph, which we copy from a London paper, shows that a great improvement has been made in the navigation of the river Tagus, and that there is a prospect of opening a useful navigation to the very centre of Spain. Aranjuez is but seven leagues from Madrid, and on that distance a fine canal already exists.

B. D. Adv.

Latest from Rio Janeiro. The Alexander, arrived at Baltimore, brings letters from Rio Janeiro to June 17, which contain advices from Buenos Ayres to the last of May. Buenos Ayres was yet the seat of civil commotion. The difficulties between the Buenos Ayrean government and the French squadron lying before the city had been happily adjusted, and two vessels of war, taken by the latter, had been given up. Commercial and other affairs were in a complete state of confusion. A Decree of the Buenos Ayrean Government had ordered the Bank to be closed. All the shops, except those for the sale of provisions, had also been closed by order of the Government.

MARRIAGES.

In Charlestown, by Rev. L. S. Everett, Mr. Isaac Delano to Miss Elizabeth Thayer Frothingham.

In Dighton, Capt. Almond Tucker, of Norton, to Miss Betsey Hathaway.

In Yarmouth, Capt. James Matthews to Mrs. Mary Hedge.

In Edgartown, by Rev. Mr. Martyn, Capt. Charles Fisher to Miss Emeline Fisher.

In Portsmouth, N. H. Major Gideon Walker to Miss Caroline S. Yeaton.

DEATHS.

In Charlestown, Mrs. Mary, wife of Capt. Benjamin Rice, aged 63.

Drowned, in the canal at Charlestown, on the 31st, Moses Ames, son of the late Sylvanus B. Richards, aged 8 years.

In Dorchester, on Thursday last, James Blake, youngest son of Richard Clapp, aged 11 months.

In Hingham, Mrs. Sally, wife of Mr. Henry Nye, aged 28.

In Weymouth, Miss Frances H. Minot, of this city, aged 20.

In Walpole, Rev. George Morey, senior Pastor of the Congregational Church and Society in that town—in the 80th year of his age. Mr. M. was born in Norton, 29th December, 1749,—a graduate of Harvard University, in 1776,—ordained 19th November, 1783—and passed 43 years in the faithful and active service of the Christian ministry.

In Greenfield, Mr. Timothy Hall, aged 76.

In New York, Mrs. Lucy, wife of Mr. G. A. Gamage, daughter and last survivor of the numerous family of the late Dr. William Gamage, of Cambridge, Mass.

In New Orleans, on the 7th ult. Capt. Paul Maxwell Reed, formerly of Dorchester, Mass. aged 32.

THE ADAMS FEMALE ACADEMY.

THE second term at this Seminary will commence on Wednesday the twelfth day of August.

GEORGE FARRAR, *Sec'y to the Board of Trustees.*

Derry, N. H. July 24.

WANTED.

NO. 16 of the present volume of the Christian Register is wanted at this office. Those who have this number and who do not keep a file of the Paper, will oblige the Editor by fowarding it by mail. July 4.

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will be adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation,* in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

Orders for the books will be received by the publishers at Boston. August 8.

NOTICE.

L. C. BOWLES, has taken a room corner of Washington and School streets, (which will be opened on Tuesday next,) where may be found a general assortment of Books, usually wanted by Unitarians and others.

The *Tracts of the American Unitarian Association,* from No. 1 to 28 1st series, and No. 1 to 5 2nd series. The 1st and 2nd Vols. of these Tracts, with Index, may be had neatly bound. A large discount made to Agents, and those who purchase for distribution. Also a complete assortment of *Juvenile Books,* particularly recommended for Libraries and Sabbath Schools.

L. C. B. is Publisher of the *Liberal Preacher,* a Monthly publication of Sermons, by Living Ministers, price $1 per annum.

The *Unitarian Advocate,* a monthly Periodical, devoted to Liberal Christianity price $2 per annum.

The *Christian Teachers Manual* designed for Families and Sunday Schools, published monthly at $2 per annum.

Subscriptions are respectfully solicited for these works. August 8.

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co. No. 13 Court-st. *The Warning,* in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 90 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and constitutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

Titles and prices of the books they have published.

18 mo. SERIES.—VOL. I.

	Price sin.	doz.	hund.
No. 1. Happy Valley, 40 pp.	7 cts.	70 cts.	$5,00.
" 2. Happy Days, 30 pp.	6	60	5,00.
" 3. " " 2d part. 40 pp.	7	70	5,00.
VOL. II. The Warning, 96 pp.	15	1,50	11,00.
do. bound,	20	2,12	

"They propose to issue as many original works as they can procure of an approved character, and also to republish such others as shall seem to them to possess superior excellence.

"Manuscripts left with the agents, having the prices marked on them, and directed to the Publishing Committee of the Boston Sunday School Society, will receive prompt attention. Such as shall be deemed suited to their purpose, they will wish to purchase; and those which shall not, will be returned in the manner the authors may suggest." June 27.

MR. YOUNG'S DISCOURSE

On the Sins of the Tongue.

JUST published by L. C. BOWLES, 50 Washington-street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for August, 1829, containing a Discourse on '*The Sins of the Tongue,*' by Rev. ALEXANDER YOUNG. August 1.

HIGH SCHOOL IN STOUGHTON.

THE next term of this School, will commence on Tuesday the eleventh of August. A spacious and commodious apartment, now in preparation, will be ready at that time, for its reception. Those scholars who wish to board with the Instructress, can be accommodated at the House in which the school is kept. Board can also be obtained in good families on moderate terms, where such facilities for improvement will be afforded as will aid their advancement in knowledge.

Reference may be had to Rev. Messrs. Cogswell and Burgess, Dedham; Rev. Mr. Pierpont, Rev. Dr. Wisner, Bradford Sumner, Esq. Boston; Rev. Mr. Curtis, Sharon; Gen. Elijah Crane, Canton; Rev. Dr. Richmond, Dorchester; or to Rev. Dr. Park, Rev. Mr. Stearns, Dr. Peter Adams, and P. M. Crane, *Board of Visitors.*

P. M. CRANE,
Sec'y of the Board of Visitors.

Stoughton, July 28, 1829.

A. U. A. TRACT No. 28.

OF the First Series, entitled "The Doctrine of Religious Experience explained and enforced,—By Samuel Barrett," pp. 24. Just published at the Depository, 50 Washington-street. L. C. BOWLES.

July 4.

FOURTH ANNUAL REPORT.

OF THE
AMER. UNIT. ASSOC.

JUST published and for sale at the Depository, 50 Washington street. With the Addresses at the Annual Meeting, May 26, 1829. pp. 52. 12mo. Also the Title-page and Index for the 2d volume of the Tracts of the First Series. L. C. BOWLES.

July 10.

SOURCES OF PUBLIC PROSPERITY.

CARTER & HENDEE, corner of Washington and School streets, have just received for sale, a Sermon, entitled "The Sources of Public Prosperity." By Rev. Joseph Allen of Northborough. July 25.

SELECTED POETRY.

THE "VISION."

The following beautiful extract, is from a Poem recently published in England, from the pen of Montgomery, entitled "The Vision of Hell." We believe however that it is not the Montgomery with whose poetry we are familiar in this country.

Thousands of years beneath thy sway have groaned,
Unwearied Death! how many more shall bear
The burden of the curse, no human tongue
Can tell, for they are chronicled in Heaven,
Though ofttimes numbered by a guilty mind,
When thunders, like dread oracles, awake
The world. Yet, come it will, however late,
That glorious day, when Death himself shall die!
When the far sounds of bursting tombs will awe
The ruling earth,—when with an angel shout
The bless'd will spring into a second birth!

And yet, though life enchant, and death appal,
How gently do the weaning years unclose
The many links that chain us to the world!
The passions which inspirit youthful hearts,
And spread a beauty o'er the spring of life,
And bid the hopes of young ambition bound,
Decay and cool, as further down the vale
Of darkling years we wend, until at length,
The time-worn spirit muses on the tomb
With elevating sadness, and the shades
Of death dissolve amid those cheering rays
Which revelation sheds from heaven.

How pure,
The grace, the gentleness of virtuous age!
Though solemn, not austere, though dead
To passion, and the wildering dreams of hope,
Not unalive to tenderness and truth,—
The good old man is honored and revered,
And breathes upon the young limb'd race around,
The grey and venerable charms of years.
Nor,—glory to the power that tunes the heart
Unto the spirit of the time! are all
The fancy and the flush of youth forgot;
The meditative walk by wood or mead,
The lull of streams, and language of the stars
Heard in the heavens alone,—the bosom life
Of all that beautified or graced his youth,
Is still to be enjoyed, and hallow'd with
The feelings flowing from a better world.

I sing of death; yet soon, perchance, may be
A dweller in the tomb. But twenty years
Have withered, since my pilgrimage began,
And I look back upon my boyish days
With mournful joy; as musing wand'rers do,
With eye reverted, from some lofty hill,
Upon the bright and peaceful vale below,—
Oh! let me live until the fires that feed
My soul, have work'd themselves away, and then,
Eternal Spirit, take me to thy home!
For when a child, I shaped inspiring dreams,
And nourish'd aspirations that awoke
Beautiful feelings flowing from the face
Of Nature; from a child I learn'd to reap
A harvest of sweet thoughts for future years.

LOSS OF FRIENDS.

In grief's deep solitude we turn
To Thee, our God! and thence prefer
The prayers of those, who doom'd to mourn,
Seek comfort from the Comforter.

Teach us to feel that all is right,
Since all is guided from above;
A father's hand could never smite
But with a father's gentle love.

When friends depart—and hopeless woe,
The soul of sorrow seems to burst;
Father! to Thee, to Thee they go,
To Thee from whom they came at first.

And if on earth their lives were peace,
Though earth's abode so darksome be;
How infinite their blessedness,
Wafted to Heaven, to joy, to Thee!

MISCELLANEOUS SELECTIONS.

DINNER OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

We are indebted to the attention of a friend in England for a copy of 'The World,' newspaper, containing an account of the annual dinner of the Unitarian Association, in London, June 10th, at which 'the company consisted of nearly 300 lay and clerical gentlemen.' John Wood, M. P. presided, and announced as the first toast 'the health of the King,' which was followed by other toasts, alluding to the recent triumphs of liberal sentiment, and complimentary to individuals who had distinguished themselves in its support. Speeches were made by the Chairman, Thomas Gibson, Esq. Rev. Dr. Drummond, J. T. Rutt, Esq., W. Smith, M. P., Rev. J. S. Porter, Rev. R. Aspland, Dr. Bowring, Mr. Taylor, Mr. Christie, Mr. Hornby, Rev. W. J. Fox, Mr. R. Wright, Rev. J. Yates. The universal topic was the success of the friends of religious freedom in parliament. The extracts we make will gratify our readers, for whose interest the mention of Mr. Ware will be a sufficient security. It may not be generally known that Dr. Bowring, the Foreign Secretary, is the poet, whose original hymns, and translations from the Russian and other languages, have given him an honorable celebrity.

Dr. BOWRING said, he rose with apprehension when he had to follow his eloquent friend, but he would venture to take to himself some portion of the kind sentiments with which the institution had honored its secretaries. He had to report to those present at Finsbury Chapel in the morning, the foreign history of the Association during the past year. He then had to state, that the Association had met with many subjects of difficulties and of rejoicing; but he would now venture to call the attention of the company to a topic of unmingled delight and joy, namely, the position of the Unitarian cause in America. The Association had that day received a gentlemean (Mr. Ware) who had been delegated to state the feelings of their friends on the other side of the Atlantic; and he (Dr. B.) was sure that the hands of hundreds would be stretched out to him (Mr. Ware) in cordial welcome. Whatever the Unitarians might have to depress and distress them in the east, on the other side of the great ocean, they had nothing to look upon but topics of encouragement and gratulation. There the cause of truth was making great and glorious progress. From year to year as the Association met together, they gathered evidence the most irresistible and conclusive, that whatever they might meet of discouragement in the eastern world, they had there every thing to animate them in their exertions. The great cause of liberality and of truth, when embarked on its trans-Atlantic voyage, had reached its port of security. He was sure he spoke the feelings of the Unitarian Association, when he said to his friend (Mr. W.) that the individual who united Unitarians in this country in stronger bonds to those on the other side of the water would be deemed worthy of all honor, while Unitarians would deprecate and disdain the man who planted any one seed of discord or disaffection between them. He was quite sure there was no individual in that company who did not look to America, both in its moral and intellectual greatness, with delight and triumph. If they had been our children in the period of their weakness, they were our brothers now in the hour of their strength. (Cheers.) He considered the presence of Mr. Ware on this occasion as one of the most interesting events that had ever occurred in the history of the Unitarian Association. In connexion with our progress and our history in America, I cannot (said Dr. B.) avoid referring to that splendid writer and high-souled man, whose services to literature have been of the highest order, and whose career is marked by a series of pure and beautiful triumphs; whether he unveiled the gentle, the generous, the judicious Fenelon to the stronger admiration and more correct estimate of mankind, or elevated yet higher our Milton, our own English poet—he whose mind the mind of Channing most resembled—he whose soul is like a star and dwells apart,

Who had a voice whose sound was like the sea,
Pure as the naked heaven!

But most of all, and first of all do I honor Dr. Channing, for dethroning from the affections of men that modern conqueror—the mysterious but magnificent delusions of whose name I look upon as the fruitful source of error and of misery—that man whose history is one of usurpation and violence—the warrior—the aggressor—of whom a poor but energetic poet has truly said,

'He built on multitudinous graves,
'A tyrant's power, and sought to bind with cords;
'Thought—for she flapped him with her wing of words
'Which agitateth nations.'

For this good deed, as a Christian and a lover of peace, for this especially I thank Dr. Channing. He has attacked successfully a fallacy, of all fallacies the most pernicious, and it wanted a vigorous arm like his to smite so huge an idol. Dr. B. regretted that the broken state of Mr. Ware's health compelled him to deny himself the pleasure of addressing the company. From this satisfaction he was absolutely and peremptorily debarred, but as he had commissioned Mr. Taylor to communicate his sentiments, he (Dr. B.) would propose—'The health—the improved and perfect health of Mr. Ware, with our friendly greetings to the American Association, and our best wishes for their happiness and success.'

Mr. TAYLOR then rose and said, that in consequence of Mr. Ware's ill state of health he had been strictly forbidden by his medical friends to address the meeting. He (Mr. W.) had, however, committed his sentiments to paper, and he (Mr. T.) would take the the liberty of reading it to the meeting.

A paper was read from Mr. Ware, which expressed briefly the gratification which he felt in meeting this body of his brethren in the land of his fathers, and in bearing to them the message of sympathy and good will across the waters. There existed on both sides the Atlantic a desire for better acquaintance, and a need for mutual countenance and aid; and he trusted that something might result to the benefit of all from the present fraternal intercourse. As they professed to have 'one Lord, one faith, one baptism, one God and Father of all,' and to be engaged in one common object, the emancipation of men from error and sin, so they ought more and more to feel and act as brethren. He offered them the congratulations of the American people on the recent triumphs of the cause of civil and religious liberty, and gave a brief sketch of the measures which are pursuing in America, and the state of religious parties there. He spoke particularly of the successful operations of the American Unitarian Association, in providing religious instruction for the destitute poor of Boston, and of the growing interest throughout the community in the cause of religious education. He concluded by acknowledging and saying, that as by a singular coincidence the two associations were formed on the same day of the same year, he would regard it as an omen that they would go on their way together, joined heart and hand in a zealous, affectionate, and holy co-operation.

The Rev. W. J. Fox rose amid the cheers of the company, which continued for some minutes; when they had partially subsided the reverend gentleman adverted to the declining state of his health, and said, that nothing but the direct and irresistible appeal which had just been made to him by the chairman, would have induced him to address the meeting. He had been involuntarily absent two successive anniversaries of the Association. He had been in a state which one of his worthy friends had called 'being buried alive,' but he had been called upon in a trumpet voice to rise from it, and to the utmost of his power he would obey the call. With regard to the great change which had just been made in the laws of this country, he should confine himself to that portion of it which shewed its connection with the proceedings of the present meeting, and the objects of the Institution. He regarded it not merely as a political triumph; not merely as the triumph of religious liberty; but, in his judgment, and in his conscience, he considered it as an Unitarian triumph. It had been said that Unitarians were doing little. Whether this were true, or not, their principles were doing much. He considered the passing of the Catholic Relief Bill a Unitarian triumph, because it appeared to him that universal and unqualified religious liberty was one of the distinguishing and most glorious tenets and principles of Unitarians. He would appeal to facts in proof of his statement. Who were they that advocated the measure universally? Who were the foremost in the field? Who fired the first shot? He would reply without fear of contradiction, the Unitarians of this country. Taking any statement which he had seen, it was an undeniable fact that the great majority were the petitions of the Unitarians. Here then he saw Unitarian principles advancing the cause of freedom. Looking in another direction he saw that if Unitarians were doing but little, their principles were doing much. He looked to the laws, and he watched, and watched with delight, as every friend to human kind in this country must, the progress which was making towards the simplification of the modes of legal proceedure, towards the prevention of crime, and the reformation of criminals; and what was that but the application of the great Unitarian principle, that the proper end of punishment was not revenge but correction? As the state of society advanced the theological opinions which corresponded with it must advance also. When laws became more righteous and more merciful—when the courts of law admitted of proceedure consistent with common sense—then must men be weaned from a theology which by the imputation of righteousness and guilt held out a more monstrous absurdity than the worst legal fictions of our law courts in the worst of times:—then would men be weaned from a belief that the wise and merciful God punished vindictively as to the principle, and eternally as to the duration. He would say again, that if Unitarians were doing little, their principles were doing much. He now particularly alluded to the spread of knowledge and education. When he heard of the 'march of intellect' he rejoiced therein, for what was intellect but a herald to prepare the way and to make a strait and broad path for the triumphal chariot of pure religion? (Cheers.) It had been said that the schoolmaster was abroad—he rejoiced therein, for the schoolmaster was neither more nor less than a Unitarian Missionary. When he found rival colleges about to rear their heads in this metropolis he rejoiced therein. Let them rear their heads ever so proudly, if men were there taught scientific truths, and the principles of sound logic, those two rising institutions would but be pillars of the porch of a Unitarian temple. Let Bible societies send forth the Bible; let Missionary societies send forth their Missionaries to the ends of the earth; he rejoiced in their success; for what led men to the knowledge of God and to its study, there must be known the principles of the word of God, which were the principles of Unitarians. He felt from his heart the kindness with which the company had welcomed him after his absence. He looked upon that absence as presenting to him an additional stimulus to propagate the true principles of Christianity. Those principles which not only seemed powerful and glorious in the season of social communication and excitement, but preserved all their lustre in the time of sickness and solitude; which were not only a panoply of proof for the conflicts of controversy, but a staff of support for the tottering steps of sickness and age; which when our way of life was in the night and through the wilderness, were a pillar of fire for our guidance; and which took their stand like the angel at the tomb, pointing from the dust to Heaven, and declaring a resurrection.

SELECTIONS FROM FENELON.

We were pleased to find an article in the National Gazette of Philadelphia, the greater part of which we copy, omitting what the writer says of translation in general, and of the faults of this work, as they would occupy more room than we can spare? We understand moreover, that a second edition is in preparation, in which the errors incident to the former will doubtless be corrected. We fully concur in the language of the editor of the Gazette, (Mr. Walsh,) who says—'We are particularly pleased with the literary notice in another column. It is creditable to the talents and feelings of the writer. The 'Lady' of Boston, who made the *Selections from the works of Fenelon*, which are so justly and tersely recommended, deserves the thanks of the country for the performance of a serviceable and elegant task.'

Selections from the writings of Fenelon, with an appendix, containing a Memoir of his life—(By a Lady of Boston,) Hilliard, Gray & Co. pp. 283.

The character of Fenelon is one of peculiar interest, as displayed in his life and conduct, and in his writings, which are, as it were, a reflected image of the inward life of his soul. The truth and simplicity, the spirituality and the exalted sentiment, the love and unaffected humility which breathe through every page, have that impress of sincerity, which like the natural expression of these qualities in the human countenance, we feel cannot deceive us. The simplicity which he describes so truly, that "freedom of the soul," the disinterestedness, charity and humility which he wished to excite in others, had found their home in his own heart; the kingdom of Heaven was begun within him, for he had "humbled himself as a little child." His powerful intellect and fine imagination, that power over the minds and hearts of men, which genius and eloquence can give, he enjoyed in common with other gifted spirits; that which is peculiar to the character of Fenelon, is the meekness and humility with which he held these precious gifts of heaven. The trait in his character is well described in the sonnet prefixed as a motto to the memoir in the volume before us, which we have ventured to 'do into English' for those who do not read the beautiful language of the original.

A mind, full fraught with intellectual light,
Is rarely found; and oft when found, its beams,
Obscured by pride, emit but shadowy gleams.
Humility scarce dwells with genius bright.

The first and brightest of the angel host,
Son of the morning! still in heaven he might
On golden pinions bear his upward flight,
Had not his glorious state by pride been lost.

Hence this *new Angel*, my admiring eye
Follows with far less rapture when he soars,
In intellectual greatness rising high,
And, like the lightning, heaven and earth explores,
Than when from his own brow he takes the golden crown,
And at his feet, who gave it, humbly lays it down.

The short memoir of Fenelon is drawn up with ease and simplicity, and though it does not contain much that is new to most readers, will be interesting to all, for the anecdotes which have been preserved of this *amiable* man are particularly characteristic, and we read them again and again with pleasure. * * * * *

The design of these selections is 'to diffuse more widely the pure and holy influences of a spirit like Fenelon's, which ought not to be confined to those who have acquired a foreign language, and can afford to purchase books extensively.' The name of the venerated Abbé will be a sufficient passport for it to the favor of all; and to those who are already acquainted with his writings, a sufficient promise that it will not only excite interest, but *do good*. What was said of the writings of the great English moralist, may well be applied to those of Fenelon; 'an angel himself could never have denied an *imprimatur* to any of them.' One could scarcely rise from the perusal of a single chapter of these brief selections, without feeling upon his heart the influence of a 'spirit finely touched,' a spirit whose voice is of a purer world. We can scarcely be familiar with Fenelon without being made better. The touchstone is often applied to our hearts. Our religious fervor has perhaps been mixed with bigotry and sectarian zeal, and we are rebuked by his true catholicism; Or our earnestness in a good cause has been noisy and extravagant, and we are subdued by his holy and *calm* enthusiasm; Or perhaps we are elated by the consciousness of having made a great sacrifice to truth, or of having resisted strong temptation, and gained a hard victory over a darling passion, and the humility of one, who, though he had risen so far above the 'common walk of virtuous life,' yet thought not that he had by any means 'already attained, or was already perfect,' checks our self-complacency, and gives us a better mind.

In speaking of the excellence of this work, though we may find something to criticise, we have much to praise. The translator seems to have touched the mantle of the holy man, and to have caught the full spirit of the original. The faults are such as are usually pardoned in good writers, because they have elsewhere done so well, but which ought the rather to be pointed out, because they might, with a little more care, have done *always* well. A rude and awkward edifice may be passed without censure, as without comment; but if the proportions of a temple are beautiful, and the ornaments generally tasteful and well executed, we must reprove the carelessness which has left a pillar without a capital, or even permitted one rough and rudely carved acanthus leaf to crown the polished shaft. * * The section 'upon the existence of God,' and many of the letters, are free from these defects, and are translated with spirit and ease. As a whole, the work evinces so much talent, and breathes such a refreshing spirit, that the task of finding blemishes in it, is neither an easy nor a grateful one. It is because it is so delightful and instructive a companion, that we have been led to speak of its faults. The correction of such faults is easy, because they imply not any deficiency of power, but haste and some want of minute care. The chapter upon education is well worth a perusal by those who have not read these selections, and will be re-read with great advantage by those who may have a nursery full of 'young ideas,' which they are enguged in teaching 'how to shoot.'

It may be useful to remember that 'we must teach children to speak in a concise manner. Genuine good taste consists in saying much in a few words; in choosing among our thoughts; in having some order and arrangement in what we relate; in speaking with composure. Little can be expected from one who does not know how to express her thoughts with correctness, and *how to be silent*.' We do not profess to belong to that class of philosophers who would wish to return to the manners and customs of savage life, nor are we desirous of bringing back the 'good old days' when those well-behaved urchins, our great-grandfathers, dared not speak except when they were asked a question; yet we think some lessons in 'the art of speaking' might be learned by the *prodigies* of the present day, from the respectful attention of their ancestors, or the modest silence of the young Indian.

It is so much the fashion to deluge the minds of children with little novels and romances, and tiny tragedies and comedies, that the organ, whatever be its name and place on the map of the skull, which is developed by the immoderate use of *story books*, seems to be in a fair way to engross the whole cranium. We hope the following sentence will not fall to the ground; 'Of all the faculties of children, *reason* is the only one on which we can depend; if we cultivate it carefully, it always grows with them.'

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July 4.

ATHENEUM—THIRD SERIES.

JUST published by JOHN COTTON, 184 Washington Street, "The Atheneum, or Spirit of the English Magazines," for August 1, 1829 Embelished with an elegant whole-length Portrait Figure, in a Evening Dress. An elegant whole-length Portrait Figure, in a Dinner Dress.

CONTENTS.

Poetical Epistles.—From the German of Goethe; The First and Last Appearance. Mr. Henry Augustus Constantine Stubbs; Extracts from my Nephew's Diary; Power of Education; Recollections of a Night of Fever; On a Musical Snuff-box; Notes from the Noctea. Periodical Literature—An Octogenarian in Love—Genius no Apology for Vice; Relics; The Dreaming Child. By Mrs. Hemans; Proverbs; Flowers; Notices of New Publications. The Journal of a Naturalist—Biographical Sketches and Authentic Anecdotes of Dogs—Apician Morsels; The Latest London Fashions. Evening Dress—Dinner Dress, (*With a Colored Plate.*)

VARIETIES;—Scottish Inns. By Sir Walter Scott; Picturesque Beauty of the Oak; English Women; Extraordinary Invention; State of Education in the South of France; Manufactures in France; Female Portraits. August I.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For August, 1829.

CONTENTS.

On the Progress of Religious Instruction as adapted to the Progress of Society; Infirmity no excuse for Irreligion; Hymn; the Cup of Salvation; Reasons for Mutual Encouragement and Co-operation, in Promoting the Knowledge and Diffusion of the Great Principles of Unitarianism; The Divinity of Christ; Views of the Material Creation and of Intellectual Man; Memoir of Ann Eliza Starr; On the Death of a Young Wife. August I.

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books.—

"The Talisman," a Tale for Boys.
Little Edward, the Good Boy;
and a new and handsome edition of the Sunday School Hymn Book: price $10 per hundred to Sunday Schools.

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N. B. The largest Hymn Book now introduced into all the principal Sunday Schools in the city and country. It is recommended by the Boston Sunday School Society, and American Unitarian Association; and in proof of its popularity the publishers would add, that about five thousand copies have already been sold. It contains four parts. The first is intended for the commencing and closing devotion of the school. The second contains hymns adapted to the capacity of children not over six years. The third part is designed for Scholars between the ages of 6 and 12—and the fourth for scholars over the last mentioned age; besides several additional Hymns. July 25.

SOURCES OF PUBLIC PROSPERITY.

CARTER & HENDEE, corner of Washington and School streets, have just received for sale, a Sermon, entitled "The Sources of Public Prosperity." By Rev. Joseph Allen of Northborough. July 25.

FOURTH ANNUAL REPORT. OF THE AMER. UNIT. ASSOC.

JUST published and for sale at the Depository, 50 Washington street. With the Addresses at the Annual Meeting, May 26, 1829. pp. 52. 12mo. Also the Title-page and Index for the 2d volume of the Tracts of the First Series. L. C. BOWLES.
July 10.

CHRISTIAN CATECHISM.

JUST published by L. C. BOWLES, 50 Washington-street, the "*Christian Catechism*," containing answers in scripture language to many important questions; with prayers and hymns, for Sunday Schools by a Friend to Youth. June 27.

THEOLOGY AND NOT RELIGION *the source of division and strife in the Christian Church.*

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. June 20.

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